

accomplish that end, and then seeing, or foreseeing that such end could not or would not be attained, elected a part of the race to be the subjects of efficacious grace, cannot be admitted as Scriptural."

*Systematic Theology* Volume Two (Grand Rapids: Eerdmans, 1952), p. 323.

d. Sublapsarianism

(1) Analysis of the view

Although William G. T. Shedd, in his *Dogmatic Theology* interchanges infra- and sub-lapsarianism (Volume One, p. 441), nevertheless Henry C. Thiessen, having outlined the supralapsarian order and the infralapsarian order of the decrees, then gives his outline of the decrees, and calls it sublapsarian. He says, "We believe that the decrees are in this order: 1. the decree to create; 2. the decree to permit the fall; 3. the decree to provide salvation for all; and 4. the decree to apply that salvation to some, to those who believe." (*Introductory Lectures in Systematic Theology* [Grand Rapids: Eerdmans, 1951], p. 344.)

A. A. Hodge, in his Outlines of Theology, asks the question, "What is the Arminian theory as to the order of the decrees relating to the human race?" (in the context he discusses the "supra-lapsarian theory", the "Infra-lapsarian view", and the "French scheme of Amyraut", as well.) His answer to this question concerning the "Arminian theory" coincides with the sub lapsarian scheme as given by Thiessen. A. A. Hodge states this order as follows:

"1st. The decree to create men. 2d. Man, as a moral agent, being fallible, and his will being essentially contingent, and his sin therefore being Impreventible, God, foreseeing that man would certainly fall into the condemnation and pollution of sin, decreed to provide a free salvation through Christ for all men, and to provide sufficient means for the effectual application of that salvation to the case of all. 3d. He decreed absolutely that all believers in Christ should be saved, and all unbelievers reprobated for their sins. 4th. Foreseeing that certain individuals would repent and believe, and that certain other individuals would continue impenitent to the last, God from eternity elected to eternal life those whose faith he foresaw, on the condition of their faith, and reprobated those whom he foresaw would continue Impenitent on the condition of that impenitence."

-- *Outlines of Theology* (Grand Rapids, Eerdmans, reprint of 1957), P. 231.

The observation that Thiessen's sublapsarianism and A. A. Hodge's outline of the "Arminian theory" coincide, raises the question whether this agreement is to be regarded as an accidental coincidence or as indicating that Arminianism holds to a sublapsarian order of the decrees. it therefore appears in order to check James Arminius'